

a.m. - biog. 350

MISSIONARY HEROES COURSE

LIFE STORIES OF GREAT MISSIONARIES FOR
TEEN AGE BOYS

ARRANGED IN PROGRAMS

John Kenneth Mackenzie Beloved Physician of Tientsin

SOURCE BOOK

“JOHN KENNETH MACKENZIE, MEDICAL
MISSIONARY TO CHINA”

By MRS. MARY F. BRYSON

Program Prepared by
FLOYD L. CARR

BAPTIST BOARD OF EDUCATION
DEPARTMENT OF MISSIONARY EDUCATION
276 FIFTH AVENUE, NEW YORK CITY

JOHN KENNETH MACKENZIE

Beloved Physician of Tientsin

SOURCE BOOK

“JOHN KENNETH MACKENZIE, MEDICAL
MISSIONARY TO CHINA”

By MRS. MARY F. BRYSON

BAPTIST BOARD OF EDUCATION
DEPARTMENT OF MISSIONARY EDUCATION
276 FIFTH AVENUE, NEW YORK CITY

OUTLINE

	PAGE
INTRODUCTORY STATEMENT	2
PROGRAM FOR MEETING	3
LIFE SKETCH	4
LIFE INCIDENTS	7

*Program based upon JOHN KENNETH MACKENZIE, Medical
Missionary to China*

by MRS. MARY F. BRYSON

Fleming H. Revell Company, \$1.50

FOREWORD

THE *Missionary Heroes Course* for Boys meets a real need. It is a series of missionary programs for boys based on great biographies which every boy should know. Courses Number One and Number Two are now available, each providing programs for twelve months, which may be used in the monthly meetings of boys' groups. Other courses are in preparation and will be issued for subsequent years.

It is suggested that the leader purchase two copies of each booklet; one to be kept for reference and the other to be cut up to provide each boy with his assigned part. Some may prefer to purchase one booklet and typewrite the parts for assignment. In order to tie together the life incidents as they are presented by the boys, the leader should master the facts outlined in the biographical sketch and read carefully the volume upon which the program is based. These volumes are missionary classics and may be made the basis of a worthwhile library of Christian adventure.

Boys are keenly interested in stories of adventure and achievement and it is hoped that participation in the programs will lead many of the lads to read these great missionary biographies. Attention is called to the twenty-three other life-story programs now available for Courses Number One and Number Two, both of which are listed on the last page. The books upon which these programs are based can be ordered from the nearest literature headquarters. Portraits of these missionary heroes are also available for purchase at fifteen cents a copy.

While these programs have been developed to meet the needs of boys' organizations of all types—i.e., Organized Classes, Boy Scouts, Knights of King Arthur, Kappa Sigma Pi, etc.,—they were especially prepared for the chapters of the *Royal Ambassadors*, a missionary organization for teen age boys originating in the Southland and recently adapted to the needs of the Northern Baptist Convention by the Department of Missionary Education. We commend these materials to all lovers of boys.

WILLIAM A. HILL.

PROGRAM FOR MEETING

1. Scripture Reading: Matthew 7:7-12, especially verse 7, "Ask and it shall be given you" (See pages 177-179 of "John Kenneth Mackenzie," by Mrs. Mary F. Bryson and excerpt No. 11, following.)
2. Prayer.
3. Hymn: "I've Found a Friend, O Such a Friend." Introduce the hymn with the story of his decision to follow Jesus Christ. (See pages 9 and 30 of the above book and excerpt No. 6, following.)
4. Introduction to the Life Story* (based upon the sketch in this program.)
5. His Parentage and Early Employment (pages 4, 5-6, 7-8.)
6. His Conversion (pages 8, 9, 10-11).
7. His Decision to go to China (pages 23-24).
8. His First "Test" Case (pages 46-47).
9. Increasing Usefulness (pages 57-59).
10. Methods of the Chinese Doctors (pages 102-103).
11. Called to Treat the Wife of Li Hung Chang (pages 177-179).
12. A Morning at the Hospital (pages 213-215).
13. Founds a Medical College (pages 229-230, 231).
14. Death, of Pneumonia, in his 38th year (pages 361, 363, 367).
15. Present Day Medical Progress in China (pages 64-66 of "The Business of Missions," by Cornelius H. Patton.)

* The leader should read the brief sketch in this pamphlet, and also the "Life of John Kenneth Mackenzie," by Mrs. Mary F. Bryson. A splendid short sketch will be found in "Ministers of Mercy," by James A. Franklin.

SKETCH OF THE LIFE OF JOHN KENNETH MACKENZIE

JOHN KENNETH MACKENZIE was born of Scotch-Welsh parentage on August 25, 1850, at Yarmouth, England. While he was still very young, his parents moved to Bristol and here his boyhood and youth were spent. He left school at the age of fifteen and entered business as a clerk in a merchant's office.

His first religious impressions were received in 1867, when he heard Dwight L. Moody, who addressed a Y. M. C. A. meeting in Bristol. One year later on May 10, 1868, at another "Y" meeting, he made a complete surrender of his heart to Jesus Christ. In the fall he united with the Presbyterian Church and became an active Christian worker.

During the next year, the reading of a leaflet, "The Double Cure or What is a Medical Mission?" fixed his thought on preparing for medical service on the foreign field. At first his parents would not consent to this change in his life-program. Three Christian friends made it a matter of prayer and, to his great joy, his parents finally gave their consent. In the fall of 1870 he entered the Bristol Medical School. Upon his graduation, he took a special course, that later proved to be invaluable to him, at the Royal Ophthalmic Hospital in London.

On the day that he passed his final examinations, his eye fell upon an item in the Edinburgh Medical Missionary Journal concerning a vacancy in the London Missionary Society's hospital at Hankow. He at once offered his services and on December 15, 1874, was appointed to the vacancy. Four months later he was on his way to China.

June 8, 1875, marks the beginning of his thirteen glorious years of service to China, for on that day he arrived at Hankow, joining Griffith John, whose able evangelistic leadership had resulted in the development of a strong work. But he found the Chinese far from eager to avail themselves of his skill. The story that the foreign doctors made their medicines from pulverized babies' eyes was still-currently accepted. Finally, the serious illness of a Chinese Christian, a deacon in the Church, gave the crucial opportunity. Five Chinese doctors had failed to help the deacon and he was sinking rapidly. When the sick man recovered

it turned the tide and confidence was established. During the second year at Hankow, more than 1,000 patients were cared for in the hospital and over 11,000 treated in the dispensary. Few can visualize what these figures mean in the relief of human woe, misery and suffering.

Dr. Mackenzie, before sailing for China, had won the promise of Millicent Travers of his home city to join him in China after he had mastered the language and gained a foothold. Miss Travers sailed for China in the fall of 1876 and on January 9, 1877, they were united in marriage. The climate at Hankow, however, was found to be unfavorable to Mrs. Mackenzie's health and early in March, 1879, he was transferred to Tientsin.

When he reached Tientsin he found that not only was there no hospital or dispensary but there was not even an appropriation for the purchase of medicine. The Mission staff adopted a resolution requesting the London Missionary Society to grant money for medicines. Five months, however, must pass before a reply could be expected. Dr. Mackenzie decided to petition Li Hung Chang, the Viceroy of the Province, whose residence was at Tientsin. The petition was graciously received by the great statesman but months passed without an answer. On August 1, 1879, the workers were assembled for their weekly prayer meeting and were considering the promise, "Ask, and ye shall receive," when they were cheered by a message from Li Hung Chang summoning Dr. Mackenzie to treat his wife. She had been given up as dying by the Chinese doctors. God's hour of opportunity had struck. After six days of anxious ministry, Lady Li was declared out of danger. Dr. Howard, a woman physician from Peking, was then summoned to care for her until she had fully recovered.

From now on, high and low were favorably disposed. The Viceroy consented to witness, with his court, the performing of several operations. The magic of Western surgery under the boon of anesthetics made a profound impression. Li Hung Chang immediately set apart a quadrangle in one of the finest temples and placed over it the sign: "Free Hospital," guaranteeing the annual expense. When the growing work necessitated a hospital building, he both authorized a public appeal and made his own generous subscription. On December 2, 1880, he graciously presided at the dedication exercises. Writing at this time to a friend Dr. Mackenzie said: "The work is now only limited to our strength and capacity. May God give us strength in our great weakness."

Toward the close of the following year, Dr. Mackenzie established, with the aid of the Viceroy, a small medical college in

connection with his hospital at Tientsin. Several Chinese students had been recalled from America after having covered but the first half of their medical course. While he had some assistance from other physicians, there were times when he was, to quote his phrase, "a whole medical faculty in himself." By 1887 nineteen young men, pioneers in the van of a noble battalion, had completed their medical course, and were given government positions with the Army and Navy.

During the last year of his medical ministry, the records show that nine were under instruction in the medical school, that nearly six hundred were cared for in the hospital and that more than thirteen thousand were treated in the dispensary. But Dr. Mackenzie was not content to minister merely to the bodies of his patients. In his article, entitled "The Double Cure," he says: "Let us not be satisfied with mere crowds flocking to us for medical treatment. We have a higher vocation to fulfill." He also wrote to a fellow-worker in China: "After all, our great work lies in bringing home the love of God to our patients." He was able to do effective evangelistic work not only among the poor but also for "those in Caesar's household."

Great was the loss to China in the sudden death from pneumonia on April 1, 1898, of him who was justly termed, "The Beloved Physician of Tientsin." As a pioneer he materially helped to allay the suspicion and hostility of the Chinese and did a notable work in laying foundations upon which the present magnificent superstructure of medical training and ministry is now reared.

INCIDENTS IN THE LIFE OF DR. JOHN KENNETH MACKENZIE

*Reprinted from "John Kenneth Mackenzie, Medical Missionary
to China"*

by Mrs. Mary F. Bryson

by permission of the publishers, Fleming H. Revell Company

His Parentage and Early Employment. (Pp. 4, 5-6, 7-8.)

It was in this town (Yarmouth, England) that on August 25th, 1850, a child was born who was destined, in the providence of God, to do so much towards carrying relief and healing to the homes of one of the most ancient of nations. . . .

John Kenneth Mackenzie was the younger son of Alexander and Margaret Mackenzie, his father being a Scotchman from Ross-shire, and his mother a Welsh lady from Breconshire. On both sides his grandparents were pious people, and his paternal great-grandfather was looked up to as an eminently God-fearing man in the district in which he lived. An enormous ivory snuff-box, mounted with silver, with his name and arms and the date of presentation, 1786, engraved on it, is preserved in the family. It was presented to him by the Church members, and is a curious sign of old Scotch habits.

Mr. and Mrs. Mackenzie removed from Yarmouth to Bristol when their younger son was an infant, and it was in that city his boyhood and early youth were spent. Kenneth's father and mother were both members of the Presbyterian Church in Bristol, his father being for many years an elder there, till laid aside by ill health and advancing years. The first pastor of this Church, the Rev. Matthew Dickie, who died in 1871, was a powerful preacher and an eminent Christian. Mr. Mackenzie was deeply attached to him.

In his boyhood the lad Kenneth is spoken of as being of a reserved, retiring disposition, but quick-tempered and easily provoked. He was remarkable in after life for great strength of will and undaunted courage in the face of difficulties that would have made many men despair and completely lose heart.

To his Highland blood doubtless he owed a certain reticence of manner, combined with an intensity of feeling, which in a marked degree characterized his likes and dislikes. Although

not without faults of temper, he had a very tender and sympathising heart, and much gentleness and delicacy of manner. He could be stern at times, but it was conviction and strength of principle, not harshness of disposition, that prompted his actions on these occasions. . . .

His education was carried on at a private school in Bristol, by Dr. John Stone of King Square; but he showed little liking for study. There was little to distinguish his early days from those of other boys full of spirits, fonder of healthy exercise than of school work. He left school at the age of fifteen, and entered business as a clerk in a merchant's office.

His Conversion. (Pp. 8, 9, 10-11.)

During this time he seems to have occupied his spare hours with general reading of an instructive and helpful character, with a view to mental development. He joined some of his young acquaintances in attending various meetings which were held regularly at the rooms of the Young Men's Christian Association in Bristol. . . .

The first of the occasions mentioned above, which seems to have formed an important link in the chain of events which were blessed by the Spirit to the awakening of young Mackenzie and bring him to the step of entire consecration to the Master's service, was a certain May Sunday in the year 1867. The subject for conversation at the Bible-class, we are told, was "A Good Conscience," and many of the young men in attendance were much impressed. Before they separated, an address was given by Mr. D. L. Moody, who was then on his first visit to England, previous to the time when he made his great evangelistic tour.

The young men who desired prayer to be offered on their behalf were requested to rise from their seats, and Mackenzie with many others did so. Fifteen members of the class decided for Christ; but although he of whom we write always dated his earnest desire for a spiritual life from that occasion—and he was undoubtedly deeply impressed by the afternoon's services—yet, as he himself remarks in a letter of a year later, "It was only momentary, and I soon fell away." . . .

The anniversary of the day on which he had been impressed by Mr. Moody's address drew near, and once again Mackenzie was found in his old place in the Association rooms.

On this occasion Mr. W. Hind Smith, of Exeter Hall, London, then a Y. M. C. A. Secretary in the north of England, was present, and had been asked to address the meeting. The rooms were

full to overflowing, and at the close of his remarks Mr. Smith called upon the young men present openly to accept or refuse Christ as their Master. It was a solemn moment for more than one of his audience when, after a considerable pause, Kenneth Mackenzie and several of his companions rose up and avowed themselves followers of the Lord Jesus. One of the young men who on this occasion confessed his faith in Christ, after the lapse of some years, followed his friend of earlier days to China, and is now engaged in work there in connection with the China Inland Mission. He speaks of the joy with which all their hearts were filled as they left the Association rooms on that memorable afternoon, and of how, as three of them accompanied Mackenzie part of the way home, upon reaching a quiet spot on the hill-top, they re-dedicated themselves to be henceforth, in the strength of Jesus, true-hearted followers of their blessed Master.

His Decision to go to China. (Pp. 23-24.)

It was while in Edinburgh obtaining his physician's diploma that Mackenzie formed the acquaintance of Dr. Lowe, of the Edinburgh Medical Missionary Society. He had already felt himself drawn towards China as a field of labour, having been much interested in the memoirs of Burns and Henderson and their work in that land. Afterwards, an address delivered by the Rev. Griffith John, at Colston Hall, Bristol, had stirred his heart and strengthened his desire to devote his life to service for the Master in the far-off "Middle Kingdom." By this time Mr. John had returned to his work in China, but another member of the Hankow Mission was at home on furlough, and in frequent conversations with Dr. Lowe had laid before him the great need there was for a medical missionary to take charge of the hospital there. Just at that time, stations in various parts of the mission field were in need of medical men, while all the students in connection with the Edinburgh Medical Mission who expected to graduate within the next eighteen months had already received appointments. It was decided, therefore, to appeal to advanced medical students and young medical men, in the hope that some one might be led to offer himself for this service. A letter to this effect was inserted in the *Edinburgh Medical Missionary Journal*, and arrested Mackenzie's attention. He sought an introduction to the writer, and made himself fully acquainted with all circumstances connected with the Hankow work. Just before leaving the beautiful northern capital, he spent a long afternoon with his new friend, afterwards a colleague of his own both in Hankow and in Tientsin. Pacing up and down Prince's Street, they talked over the needs of the station far away in Central China; and the young doctor seemed to hear the

voice of the Master calling him to offer himself, his talents and his energies for his Lord's use in that great Chinese city. He returned to Bristol with his mind full of the idea, but determined to wait upon God in prayer for clearer guidance in the matter.

His First "Test" Case. (Pp. 46-47.)

Writing to his brother he says: "You have probably heard something of the tremendous prejudice which the Chinese have to everything which is foreign. A marked instance of this occurred soon after I arrived. One of the deacons of the native Church, a very good devoted Christian, was taken ill; he got worse, and then Mr. John told him that a new doctor had come out from England, who would probably come and see him if sent for. At the same time he asked me if I would go. Of course I was very willing, but the man would not send for me, and told Mr. John that they had doctors and remedies of their own. He is a very intelligent man, an earnest Christian, and one very often meeting with foreigners. For twenty days he was very ill, getting worse and worse, during which time he had five Chinese doctors. One afternoon I had a note from Mr. John, written at this man's house, asking me to come down, as the people had consented to my seeing him. Mr. John was very anxious about him, for the man was a very useful Christian and could hardly be spared. I went down at once, and found the man dying; they had only sent for me when they thought all hope was gone. He was in a burning fever, with a temperature of 103° , with a very rapid pulse and dreadfully emaciated; for he had only taken rice-water for twenty days and consequently his weakness was extreme. I saw that he could not live long unless the fever was stopped, as he had no strength; and believing that malaria was at the bottom of it, I determined to give him a large dose, twenty grains, of quinine straight off. The only objection was that if it failed they would say that I had hastened his death, so Mr. John told me. However, I did what was right, and gave him the dose, but I was not allowed to give him food. In the evening they sent to say he was much worse, I went down and found the small room crammed with friends, waiting to see him die, while his own family were pulling him about, thinking to prevent his going off. The man was delirious from the quinine. I turned all the people out except his wife and son, and managed, after very great persuasion from Mr. John, to get them to leave him alone. Before we left he had fallen into a sound sleep. In the morning, on our way to the house, we met his son coming to tell us that he had slept all night. We found him dreadfully weak, but without a trace of fever; still his weakness was very dangerous yet; his friends were willing now to give

him anything I ordered, and so we poured in milk and eggs, beef tea and quinine. Now he is able to walk about his room and enjoy his rice again. This case has done me good, for it has given the natives confidence. Since the man's recovery his wife has been takèn ill, and they at once sent for me; she is now all right again. I have also attended the child of a relative who was very ill. But the Chinese will only come to us when other help is of no avail."

Increasing Usefulness. (Pp. 57-59.)

As the days went on, Dr. Mackenzie's hospital work occupied more and more of his time, the patients who attended at the dispensary rapidly increasing in numbers. "I have been very busy, hardly able to touch Chinese study for the last few days, with so many hospital patients," he writes in November. "I have sought ever since coming here to keep the work quiet, simply to keep it going by seeing those who present themselves, but making it as little known as possible, that I may get the chief part of the day for the language. But I find the hospital is growing popular rather too soon. The family of a farmer, coming from a town called Mien-yang, one hundred miles distant, has just arrived here. The two daughters, fine handsome girls of fourteen and sixteen, were brought here just before my arrival; they had cataract in both eyes from birth, and had never seen. We operated upon them; both cases were successful, and the girls can now see well. They are very intelligent, and became deeply interested in the truth. Before they returned home, Mr. John baptized them both. On this second visit, they came bringing with them their mother, a woman of about forty years of age, who had also been blind for twenty-six years; there was another middle-aged relative with them who had been unable to see for fifteen years; and a large party of neighbours accompanied them suffering from various ailments. The daughters said, though they thought their mother's eyes were affected in the same way as their own had been, they feared since she had been blind for so many years she was past all hope of cure. They had, however, been teaching her all they had learned of the religion of Jesus, and she had come with them to be further instructed in the truth, as she wished to become a Christian also. I operated today upon the four cataract cases, and removed a disorganized eye, which was leading to the destruction of the other in the case of a lad who accompanied this party; all the cases look well so far." A fortnight after he writes: "Today I removed the bandages from the eyes of the woman operated upon for cataract. She could tell me I have whiskers—a strange thing to the Chinese

—and that I wore glasses. Her companion is getting on well, but will require further operative treatment. Of late I have been besieged with cases of eye disease. This woman, her husband, a man of considerable character, and their youngest child, were baptized upon a profession of their faith on the last Sunday of 1875.” Writing to a friend of this case, Dr. Mackenzie mentions the woman’s gratitude for the relief experienced, and remarks: “The other day she prayed that the blessing of God, the one true God of whom she had learned, might rest upon me for what I had done for her.”

Methods of the Chinese Doctors. (Pp. 102-103.)

Writing on this subject, Dr. Mackenzie says:

“Chinese doctors profess to be able to diagnose disease by the state of the pulse only. Their knowledge of anatomy and physiology is almost nil; yet in place of exact knowledge they substitute the most absurd theories. The nature of disease being unknown, they attribute to the influence of the “five elements” the onset of disease. To a large extent the physiological action of drugs is unknown, and most wonderful healing properties are attributed to such substances as dragons’ teeth, fossils, tiger bones, pearls, etc.

“A Chinese doctor examines the pulse of each wrist of his patient with much solemnity, the sick person’s hand resting meantime upon a cushion, while the friends stand round watching the operation with much awe. The tongue is then examined, and a prescription written out; the doctor then departs, after giving his diagnosis and going into long explanations of what is taking place in his patient’s interior. Many of the Chinese wonder much that foreign physicians should make so many enquiries of their patients; they think that they should be able to find out all about such matters from the condition of the pulse.

“Moreover, superstitious notions and practices control and pervert medicine. In almost every case of sickness, idols, astrologers, and fortune-tellers are consulted. Disease is generally attributed to the anger of the gods, or to a visitation of evil spirits; the priests indeed teach this for their own ends. Charms are in general use to expel evil spirits and pacify the offended gods, and many idolatrous rites are employed. The noise of gongs and fire-crackers used in these observances is constantly heard, and of necessity proves very injurious to a patient whose nervous system is weakened by disease. The charms are written out and pasted about the sick-room; sometimes these marvelous pieces of paper are burned, and the ashes used to make a decooc-

tion, which the patient is ordered to drink. It is not wonderful, therefore, that, medical science being in so unsatisfactory a state in China, the cures wrought by the foreign doctors seem to the people little short of miraculous; and in many cases the difficulty is not to get the people to believe in the foreign medical man, but rather for them to understand there is a limit to his healing power."

Called to Treat the Wife of Li Hung Chang. (Pp. 177-179.)

"It was August 1st, and the day of our weekly prayer-meeting, when the missionaries and native helpers meet for prayer and consultation. Our subject that morning was the words of our Lord, 'Ask, and it SHALL be given you.' And again we pleaded for an answer to the memorial, and that God would remember our Medical Mission needs. While we were praying, the Lord was already answering. That same morning a member of the English Legation, closeted with the Viceroy, observed that he was very sad. On asking the reason, the reply was, 'My wife is seriously ill—dying; the doctors have told me this morning she cannot live.' 'Well,' said the Englishman, 'why don't you get the help of the foreign doctors in Tientsin? They might be able to do something even yet.' At first the Viceroy objected that it would be quite impossible for a Chinese lady of rank to be attended by a foreigner; but by-and-bye his own good sense, led by God's Spirit, triumphed, and he sent down a courier to the foreign settlement for Dr. Irwin and for me. It was just as our prayer-meeting was breaking up that the courier arrived with his message. Here was the answer to our prayers!"

The doctors, accompanied by Mr. Pethick, rode up at once to the yamen of the Viceroy. After an interview with His Excellency, who is deeply attached to his wife, and in her serious illness had practically suspended all public business, they were conducted into the inner apartments, and there saw the sick lady. This, to Western ideas, would be considered a very natural and ordinary occurrence; but according to Chinese notions it was a very extraordinary proceeding.

"Three years ago," writes Dr. Mackenzie, "while in Hankow I was called in to attend a sick lady, the wife of a merchant, but was not allowed to see her face. A hole was made in a curtain, through which her arm was protruded, that I might examine her pulse and so diagnose the disease. In this case we two foreign doctors had free permission to examine and question our patient, who was the wife of the leading Viceroy of the Empire."

They found the lady very ill—in a most critical condition, and at first do not seem to have been hopeful of a successful issue.

It was necessary for Dr. Mackenzie to come down to the settlement for medicines, and upon his return home he found a number of Christian natives in his colleague's study, earnestly talking over the wonderful event of the day. "What chance was there of Lady Li's recovery?" was the eager inquiry from all; but the Doctor could give no very hopeful reply. "She is very ill; I fear there is not much hope," he said, "but you must just keep on praying."

He returned to his illustrious patient, and remained in the yamen all night, to enable the Viceroy, whose anxiety was now somewhat allayed, to get some needed sleep.

"We were in close attendance, seeing our patient twice a day for six days," writes the Doctor, "when, by the mercy of God, the lady was, humanly speaking, out of danger."

A Morning at the Hospital. (Pp. 213-215.)

Writing for friends at home, the Doctor gives them the following graphic account of his daily work:

"Let me take you in thought to our Chinese hospital. Ascending a broad flight of stone steps to the verandah, we pass into a lofty hall and enter the waiting room. Forms are ranged down the whole length of it and at both sides. Texts of Scripture in Chinese decorate the walls, while at one end of the room stands a chair and table.

"The hour is nine o'clock, and the gong is sounding for morning prayers. Already groups of men are collected from the city and villages around, some having their bedding by their side done up in bundles. *There* is a man nearly blind; his little son has led him here this morning; *here* sits a lame man, with his crutches in his hand. That pale, hollow-cheeked, feeble man has probably dysentery or phthisis. The sallow, emaciated opium smoker is also there, and one who is suffering from a horrible tumour has come up for operation. As the gong beats, the in-patients who are sufficiently convalescent come trooping in; a strange spectacle, indeed, with their bandages and dressings on. Here come the assistants, and now we all take our seats.

"A hymn is given out—perhaps it is one from Sankey's collection, then a portion of Scripture is read, verse about. The subject is probably a Gospel one, very likely a case of healing. It is explained, and lessons are drawn from it; the patients, who

continue to drop in, are generally very quiet and attentive. The meeting closes at the end of half an hour with prayer. Then the medical missionary crosses to the dispensary, while the native evangelist continues to talk to the patients as they wait for their turn. And now the work of healing begins; one by one the patients come into the dispensary. This is a large room, with two sides occupied with shelves and drawers containing our stock-in-trade. In front is a counter, at which the dispensers are at work putting up medicines. At the table sits the writer, taking down the particulars of each case, and making out the tickets. On one side of the room is a row of chairs and small square tables, a table, or tea-poy, being placed between two chairs.

“Here comes a typical case, led by a friend—a man suffering from eye disease. From the ineffectual attempt he makes to see you, his sight is evidently very bad. You examine his inflamed eyes, and find that to protect them from the glare and dust he is constantly contracting his eyelids. The inflammation, therefore, spreads to the lids, which become permanently contracted. The rubbing of the turned-in lids and lashes upon the tender eyeball leads from bad to worse, until, from neglect and ignorance, fatal blindness often results.

“Happily, the case this morning is not of long standing; the patient is told that he must become an in-patient, undergo a slight operation, and there is every prospect of his sight being greatly improved and the probability of a complete cure.

“If the patient is a stranger, at the word operation, he will probably start back in dismay, exclaiming, ‘Cut! No, never!’ You quietly call to one of the assistants to lead the patient, with his friend, to one of the wards to rest awhile. There is sure to be a similar case under treatment, and the testimony of one of the man’s own countrymen is of more weight with him than any amount of arguing on our part. By the time we are ready to operate, he has probably made his appearance again, and is smilingly consenting.

“But we must hurry on, or our morning’s work will not be finished. One by one the patients follow each other; the serious cases are urged to remain, or are told frankly that we can do nothing for them. The rest have wounds dressed, bandages or splints applied, and medicines given to them.”

Founds a Medical College. (Pp. 229-230, 231.)

In a letter to the Foreign Secretary of the London Missionary Society, Mackenzie thus describes the new branch of service which he had undertaken.

“One interesting feature worthy of special remark has been the establishment of a small medical school during the past year. You will no doubt be aware that the Chinese government, about ten years ago, at the instigation of a few of their enlightened men, opened an educational mission in America. They selected from respectable families, chiefly in Canton and Shanghai, lads from ten to twelve years of age and, under the supervision of Mr. Yung Wing, placed them in the best schools of America. The senior students had all passed through the elementary schools, and had spent two years in college, when last year the mandate went forth from Peking recalling the whole mission.

“This sudden action was due to certain reports having reached the Peking Foreign Office, to the effect that the students were throwing aside the manners and customs of their forefathers, and, in some cases, it was even feared were adopting not only foreign ideas, but also foreign religions. When I heard of their contemplated return, I drew up a memorial, requesting the Viceroy to place eight of these students under my charge for the study of medicine and surgery, with a view to their being utilized eventually as medical officers by the Government.

This proposition was agreed to, and upon the arrival of the students in Tientsin eight of them were accordingly handed over to my charge.

“Being wholly under Christian influence, it is our earnest prayer that they may leave our hands enlightened spiritually as well as medically.

“Of course, the establishment of this school, although so small at present, necessarily greatly increases my work; but I felt that the opportunity was one that should not be missed. We want to reach the educated classes of this land, and it is one way of doing so.” . . .

A few days after, the Doctor writes:—“The scheme has been accepted. So the first Government medical school in China will now be started, in a small way at first; yet it is a beginning. I shall have my hands full, however; it is thought enough at home to lecture upon one subject, such as physiology; but I shall have to teach subjects all round. Yet there was no withdrawing from the responsibility, unless I was prepared to see things going on as they are, when I had it in my power to start a change in the right direction. In fact, I rather enjoy the idea of being compelled to tackle the subject, for I know that in teaching others I shall be best taught myself; probably by next year the way will be open to enlarge the scheme, and get help from home; but time will tell.”

Death, of Pneumonia, in His 38th Year. (Pp. 361, 363, 367.)

He afterwards took a walk over the plain with Mr. King. The weather had been unseasonably warm during the week, and consequently heavy winter clothing had been pretty generally laid aside. One of the cold, bleak winds for which our northern springs are distinguished suddenly came up, and Dr. Mackenzie, having neglected to take with him his overcoat, took a severe chill. On the next day, though evidently suffering from cold, he attended as usual both Chinese and English services. . . .

After conducting his afternoon Bible class, he attended the English service, and then took supper with his old friends, Mr. and Mrs. Innocent of the Methodist New Connexion Mission. They thought him feverish and far from well, but no serious illness was anticipated. The fever increased, but after a restless night, the Doctor rose and went to the dispensary as usual. His strength was, however, not equal to his desire to work, and he was compelled to leave the place where he had laboured so nobly and successfully, for the last time, and go back to his bedchamber. At five o'clock on Monday afternoon, the hour of our weekly prayer-meeting, two of the members of the Mission were absent. Just at the close Mr. Bryson came in and informed us of the Doctor's serious illness. On his way from the city, he had been met by one of the dispensers, who had told him that Dr. Mackenzie was very ill, and the fever rising. Upon going up to his room, Dr. Mackenzie remarked to his colleague, "I am afraid this is going to be something rather serious, I have never felt anything like it before." . . .

Then, at a suggestion from Mrs. Lees that he had better try and get a little sleep, he turned over on his side, remarking, "Oh, this is so restful; I feel as if I could sleep so well for such a long time."

For some time he seemed to be peacefully sleeping, till suddenly, about twenty minutes to four, the heavy breathing suddenly stopped. One of the students, who had been watching outside the door, instantly noticed the change, and coming in, at once felt his pulse, and discovered that thus silently and peacefully he had gone to be forever with the Lord.

There seemed to be something specially beautiful in the time of his release. "Very early in the morning, while it was yet dark," on *Easter Day*, "God's finger touched him, and he slept"; and with the news of the great sorrow which had fallen upon us as a Mission, came thoughts of all that the glorious Resurrection morning signifies to sorrowing hearts down all the ages.

Present Day Medical Progress in China. (Pp. 64-66 of
"The Business of Missions" by Cornelius H.
Patton.)

The Shanghai Survey lists 326 mission hospitals in 237 cities. To these should be added over 600 dispensaries, either associated with a hospital or the sole relief base. As for physicians, there are 348 men and 116 women, 464 in all. There are 206 foreign nurses, who act as superintendents of hospitals and trainers of native nurses. The total number of beds reported is 16,737, an average of about fifty to each institution. The in-patients in 1920 were 144,477. The separate treatments run into the millions.

This is sizable work, but its inadequacy, nevertheless, is a painful thing to contemplate. Even with the Chinese doctors included who have had scientific training, there are only a thousand persons to give medical aid to a population of four hundred million. New York City, with a population of seven million, has over 9,000 physicians. Every man, woman and child in New York that meets with an accident or is taken ill, can have the services of a physician within a few minutes. In China the vast majority must do without any such help whatever. There are hospitals in China which have an exclusive constituency of over two million. Fenchowfu, in Shansi, ministers as best it can to a population of not fewer than five million.

Advantage is soon to be taken of some of the opportunities for unlimited expansion in this great work, as the cause of medical education is coming to the front, and projects are forming to train native physicians in large numbers. Until recently, Mission Boards have tackled this problem alone. Held responsible for all the other lines of humanitarian and spiritual service as well as for medical relief, it is not surprising that little or no room could be found in their budgets for setting up and maintaining medical colleges, the most expensive of all institutions. Nevertheless, a brave beginning was made, as from the first it was recognized that China must produce her own physicians. Fortunately, the Rockefeller Foundation has erected the Peking Union Medical College, of the China Medical Board, an institution of the highest grade, located in China's capital and equipped to turn out able physicians as rapidly as Chinese students can be properly prepared to enter its halls.

In 1906, by mutual agreement the Union Medical College of Peking was also taken over by the China Medical Board of the Rockefeller Foundation, the control to be vested in a board of trustees in which both the Missions and the Foundation are

represented. The Christian basis of the institution is always to be maintained, and the original missionary purpose safeguarded in every possible way. It is a superb medical plant, built in a modified-Chinese style of architecture that cost \$7,000,000, with a teaching staff of over 150, and an annual budget running close to the million-dollar mark. The instruction is given in English, and a properly qualified Chinese student obtains a medical training comparable to that afforded by the best universities of Europe and America. An important feature of its work is to aid outlying mission hospitals so that these may serve as models to the Chinese in the matter of staff equipment, and quality of service. Missionary doctors are encouraged to attempt research work and to pursue special studies at Peking. Advice from Peking is also available for the outlying institutions. Furthermore, grants are made for pre-medical work to certain mission colleges in order that there may be no lack of students fitted to enter the medical profession.

At the dedication exercises of the new plant, in 1921, the following cablegram was received from Mr. John D. Rockefeller:

My highest hopes are centered on the Peking Union Medical College which is about to open its doors. May all who enter, whether faculty or students, be fired with a spirit of service and may the institution become an ever-widening influence for the promotion of the physical, mental and moral well-being of the Chinese nation.

SERIES OF PROGRAMS NOW AVAILABLE

Course Number One

JAMES CHALMERS, Martyr of New Guinea
JAMES GILMOUR, Pioneer in Mongolia
WILFRED T. GRENFELL, Knight-Errant of the North
ADONIRAM JUDSON, Herald of the Cross in Burma
ION KEITH-FALCONER, Defender of the Faith in Arabia
DAVID LIVINGSTONE, Africa's Pathfinder and Emancipator
ALEXANDER M. MACKAY, Uganda's White Man of Work
HENRY MARTYN, Persia's Man of God
ROBERT MORRISON, Protestant Pioneer in China
JOHN G. PATON, King of the Cannibals
MARY SLESSOR, The White Queen of Calabar
MARCUS WHITMAN, Hero of the Oregon Country

Course Number Two

CAPTAIN LUKE BICKEL, Master Mariner of the Inland Sea
WILLIAM CAREY, Founder of Modern Missions
ALEXANDER DUFF, India's Educational Pioneer
MARY PORTER GAMEWELL, Heroine of the Boxer Rebellion
FRANK HIGGINS, Sky Pilot of the Lumbermen
RAYMOND LULL, First Missionary to the Moslems
GEORGE L. MACKAY, Pioneer Missionary in Formosa
JOHN K. MACKENZIE, The Beloved Physician of Tientsin
ROBERT MOFFAT, Friend of the African
JOHN COLERIDGE PATTESON, Martyr Bishop of the South
Seas
J. HUDSON TAYLOR, Organizer of the China Inland Mission
JOHN WILLIAMS, Shipbuilder in the South Seas

Booklets 25 Cents Each

*A reduction of 50 cents allowed if set of 12 Booklets
is purchased*